



A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
RELIGION and REFORM.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,207—VOL. XLIII.

FRIDAY, MARCH 14, 1930.

PRICE TWOPENCE.

## MANCHESTER PROPAGANDA MEETINGS.

SOME 1,800 people occupied the Ardwick Picture Theatre, Manchester, on Sunday, Mar. 2nd, when Miss Lind-af-Hageby gave a thoughtful address on "Some Aspects of Spiritualism." The chair was taken by Her Grace the Duchess of Hamilton and Brandon, and Miss Hilda Allured, L.R.A.M., contributed the vocal items, "A Spirit Flower" and "Lo, the Heaven-Descended Prophet," her cultured and refined soprano voice being highly appreciated.

Her Grace the Duchess of Hamilton and Brandon said: It is with the greatest pleasure that we have come here to-night. I do not think anywhere is there a more charming audience than in Manchester, for you are so earnest and so warmhearted, and as a great friend of mine once said, "Emotion and earnestness met together will move the world." We are met together to think of the glorious subject of Spiritualism. It always seems to me that Spiritualism is not a religion itself, but it is the very life of all religions. Unless the spirit is alive, the outer form must be an empty husk. All religions, all creeds, all forms should grow and make for the greater life that lies within. What does Spiritualism give us? It not only assures us of the eternalness of love, but it makes us understand that when our dear ones "what we call die" they are capable of a greater union than ever with us. Spiritualism means more than that. It means enlightenment on every line of thought and every problem that puzzles us. Take, for instance, such a thing as that which has divided the country politically—the mining problem. Cannot we imagine that if a group of people could be found thoroughly in earnest (mine-owners and miners, neither seeking for themselves), earnestly seeking the general good, there would be crowds of thoughts directed from those who have died from wrong conditions in the mines, and those who have seen a better way of management on the other side, and a true solution would be found. Miss Lind-af-Hageby and I have for thirty years or more worked on lines given her from the great souls on the other side, and since I have been privileged to join with her, we have worked in obedience to those higher commands.

What does one find when those we love pass over, as my beloved daughter did some three years ago? I know she is helping us with all her force, and there is no greater joy than to know that one is serving in the same great cause as those we love on the other side. What is the open door for them? The open door is the desire of serving with all your might and main, forgetting self entirely. When we think of ourselves, we put up a barrier, but when we are ready to give ourselves, those on the other side have a kind of pipe, and they can pour their life and forces and greater thoughts down to us.

Personally, I have all my life been a Spiritualist, in the sense that spiritual things have been more real than material, but it is only since I have been privileged to join in this comradeship of service that I have understood the joy and the unlimited measures of spiritual help that one may receive in really practical ways.

Miss Lind-af-Hageby said: I see I have been announced to speak on "Aspects of Spiritualism." That is a very nice wide subject, because it covers anything that you might possibly think of and want to say, whether welcome or unwelcome. Aspects of Spiritualism appear to me to resolve themselves into life itself—all human life, all human experience.

There is one subject that at any rate I would like to begin by touching on to-night, and that is what has been called the anti-God movement in the world to-day. We live in strange times. Now, I always feel that every generation (go back seven or eight hundred years) probably has told itself that it lives in a time of crisis and great change. There is always a time of crisis, and there is always a time of change, but I think that I can say that there are two outstanding features of the days we live in which merit the attention of Spiritualists. You have evidence everywhere of a deepening of spiritual life, of a greater seeking, of a greater earnestness, of a re-valuation of the issues of life. And if you know the values of the spiritual life, the implications of the spiritual life, you cannot possibly choose the material life, you know the greater value.

Throughout the world to-day the movement which we call Spiritualism is growing. More and more people from all walks of life—so-called intellectuals, business men, artists, the great folk and the ordinary folk, are coming into this organised movement, not only in England, not only in Lancashire (though I know, perhaps, Lancashire is the centre of the world in that respect), but all over Europe and all over America, more or less. What happens to you when you become interested in Spiritualism? First of all, you begin to care for the essential things. You have the precious knowledge that you survive after the change called death, that there is communion between those who have gone before you, and that there are vistas wonderfully interesting and encouraging, of new possibilities, new life, new knowledge, a perpetuation of love and a perpetuation of joy. Now that knowledge is in itself so stupendous, that it leads, as I said a minute ago, to a re-valuation of all the issues and offerings of life. Nobody can become a real Spiritualist without being completely changed. There is this great movement in the world to-day, and we thank all the guides and the powers and God for this great movement.

On the other hand, materialism—the mechanistic theory of life—has never been so rampant as it is in the world to-day. It is as if there was going to be a cleavage. One greater stream (and you know which is the greater stream) and one lesser stream which comes down with wreckage, the wreckage of the old ideas, the old institutions, the old thought, but which nevertheless is going to dry up and become still before it reaches the sea.

Take this anti-God movement in Russia to-day. You have read (and let us grant there may be some exaggeration in the accounts that have appeared) how churches are being pulled down, how great temples of Christendom are being torn into builders' dumps, how the cross is being pulled down, how posters are being put up making a mockery of Christ, and how the people are being led to believe that the Christian religion is simply a pretence for the exploitation of the poor and helpless.

There have been revolting and indecent and blasphemous representations of the central truths of the Christian religion, and the men who are responsible for this anti-God movement declare openly that they are going to abolish God and faith and all the mythology of the Christian religion. Thousands upon thousands are blinded and listen, and believe they are being led into a new life.

There is not only this anti-God movement in Russia, but there is an anti-God movement all over Europe, all over the world, all over America, which takes the form of crass materialism. The great financial companies that are run by men who know that there cannot be real honesty in them, that thousands upon thousands of people are going to be crushed, that are so managed and so started that the



voice, "O happy and blest are we that God hath given to us for ever the glory of His presence, and the radiance of His love; and in that light we shine, singing to Him and praising Him for ever and for ever."

The critic may say that all this sort of thing has been told before. Still, it will bear comparison with most other accounts of heaven, even that in Revelations XXI. In some respects it is more definite than the vision of St. John the Divine. Had the Rosemary Script done nothing more, it would have given us yet another glimpse of a land no mortal eyes have seen: a land to which we may all aspire, and a Sphere—to quote the highest guide who has yet used Rosemary's hand: "Where love is eternal goodness, ever-flowing, and where Earth-conditions, physical, can hold no sway."

*Next and Final Article: The Spirit World's View of Spirit Communication.*



## PROMOTION OF AARON WILKINSON.

### SUDDEN PASSING OF NOTED MEDIUM.

As briefly announced in our last issue, Mr. Aaron Wilkinson (the well-known clairvoyant) passed to the Higher Life at his residence, Holmfild, Illingworth, Halifax, on Saturday, March 1st, at 2-30 p.m. Mr. Wilkinson was the son of the late William and Love Wilkinson, and had lived always in the village which saw his transition. He was one of a large family, and is survived by three brothers and two sisters. Mr. Wilkinson had been unwell for some twelve months, his heart being much congested, but at Christmas his disability seemed to take a serious turn, although he did not take to his bed until a fortnight before his death. Mr. Wilkinson was a bachelor.

Born at Illingworth on the 23rd March, 1878, Mr. Wilkinson was brought up in the Wesleyan faith, but very early in life his attention was attracted to Spiritualism, and he began to show remarkable signs of mediumship. He worked in the woollen mill for several years, and was highly esteemed and respected. With the unfoldment of his clairvoyant powers, however, he felt called to a life of mediumship, and at the early age of 16 accompanied Mrs. H. L. Batie (then one of the best trance mediums in the country) in the fulfilment of her platform duties, and for 35 years has been consistently engaged in platform work and private research. He had travelled the country from the North of Scotland to the South of England, and was a popular speaker and remarkable clairvoyant, able to attract large audiences. He was personally known to many of the leading scientific investigators, including Sir Oliver Lodge and Mr. J. Arthur Hill, and had a tremendously wide circle of friends.

He was never of the robust type, being a small man of highly sensitive temperament, and the constant travelling must have imposed a heavy strain upon him. He was known to Spiritualists throughout the whole country, and had occupied the platform of most of the leading Spiritualist Societies. He was a fluent speaker, with a cultured flow of language remarkable for one who had had little education. The close of his earthly life was rather unexpected. He was taken seriously ill on the 17th February, relapsed into unconsciousness on the 28th, and passed peacefully away.

At his own desire the body was cremated at the Bradford Crematorium, and the ashes brought home for interment in the family grave at Illingworth Wesleyan Churchyard. His request that there should be no flowers and no mourning was not generally known, and quite a number of wreaths from personal friends and Spiritualist Societies in the district were sent. A short service was conducted at the house in the presence of the family and close friends by Councillor Jessie Greenwood, J.P., who spoke of his wonderful psychic powers and of the loyalty and faithfulness with which he had been the servant of the spirit world throughout the years. In the closing days of his life he had consistently assured them that he was not afraid of the forthcoming change, which he seemed to know was inevitable,

and to the last he was aware of the presence of invisible friends and heard their voices, especially that of his mother. They were not assembled to mourn, said Mrs. Greenwood, for they were conscious that Aaron was present with them at that hour. They were content to pay a tribute of love to his memory, and of appreciation for all his efforts. His place would be hard to fill, but she believed that even now he was active in his new state of life.

Mr. Ernest Oaten also spoke a few words of appreciation of his old friend. He had known him for a long number of years, and highly valued the friendship which had existed between them. The service closed with prayer, and the cortege slowly wended its way to the cemetery. Despite heavy rain a large assemblage had gathered there of some three or four hundred people. Representatives of many Spiritualist bodies were present, including Mr. F. Berry, of the S.N.U., Mr. Walter Burrows, of the B.S.L., while representatives were present from the Spiritual Churches at Halifax, Keighley, Bradford, Sowerby Bridge, Hebden Bridge, West Vale, Brighouse, Manchester, Slough, Congleton, and other places. The ashes were deposited in a brick grave, and Councillor Jessie Greenwood, J.P., recited the committal. Mr. E. W. Oaten offered prayer, while the company joined in singing "Blest Be the Tie that Binds."

Mr. Wilkinson has well deserved his promotion, but it is difficult to know who can adequately fill his place. His memory will be cherished by thousands of friends, but we know him was to respect him.

Mr. J. Arthur Hill, the well-known author of many works dealing with Spiritualism and psychic research, sends us the following appreciation, which we have pleasure in publishing:—

I first made Aaron Wilkinson's acquaintance in 1910. Having heard much about him, I wrote asking him to call for a friendly chat about the things we were interested in. I had no first-hand experience, but had read widely. He was kind enough to come—at that time I was an invalid and unable to get about—and he received some very striking clairvoyance concerning some of my friends on the other side. Circumstances prevented me from seeing much of him for some time, but later I was able to have fairly frequent and regular sittings with him, some of which I have described in my books, notably in "Psychical Investigations."

His powers seemed to be at their height, so far as clairvoyance concerned, in 1916; at that time he would get continuous normal clairvoyance for an hour or so, describing the things seen and getting messages clairaudiently, and talking so fast that I was hard put to it to keep up with him in shorthand. In later years there was more trance, but I believe the evidential quality and quantity of the results were never better than in the years around 1916. He was by far the most remarkable medium I have ever met.

I know that some mediums who have failed to do have done well for other sitters, and I make no general comparisons; but in my case, and those of several friends, Aaron Wilkinson's evidence went far beyond anything we have experienced. By this evidence I was gradually convinced of the truth of survival and communication, and I took a position of Huxleyan agnosticism (itself a result of my escape from the orthodoxy of the time), I was led to an acceptance of the main principles of Spiritualism. For this I am indebted to Aaron Wilkinson more than to any other person, and I am more grateful to him than words can express.

He was a man of fine character. Being an investigator, and for a long time very much of a sceptic, I watched him and studied him and made inquiries about him. I have verbatim notes of all that he said at sittings, so that I can analyse the results at leisure. And I came to the conclusion (which was more and more confirmed as I came to know him better) that he was a man of absolute integrity, honesty, and truthfulness. More than that, he was of a scrupulousness which made him unfair to himself. He was well known that he would not sit for a fee, to all our knowledge, because he could not promise success—the power was altogether under his control. He came to me with the understanding that I should not be disappointed if I



nothing. This rarely happened, but when it did he refused even his travelling expenses. Indeed, it was always difficult to make him accept what seemed to me reasonable remuneration; he always protested, and usually insisted on handing back part of what was offered.

Another trait was his kindness of disposition. Strangers often wrote asking for a sitting with him. His custom was to decline, but I have known him agree to see the person concerned, when it was clear that there had been a bereavement which had left a mourner in a condition of exceptional grief; and I know of many cases in which he was able to give great comfort by the exercise of his gifts. Many of these, all over the country, will feel, as I feel, that a friend and helper has gone. We may not look upon his equal again. We are thankful for having known him, we honour his memory, we pray for his well-being on the other side, and we hope to see him again and to thank him again when the time comes.

The Spiritualist Societies brought him up, so to speak, and in return he gave them his life and his talents. He was almost continually on the move, fulfilling engagements all over the country, from Paignton to Aberdeen. Wherever I have been in the area of his travels I have heard him spoken of with admiration and affection, for his gifts, for his naturalness and honesty and kindness. Few men in the Spiritualist cause in the last thirty years have been better known, and none, I should think, have been better liked. For my part I treasure his memory, and I feel that his departure means the loss of a valued friend. But I hope shortly to see him again.



## TYNESIDE'S SPIRITUAL ADVANCE.

### NEW BUILDING OPENED FOR RELIGIOUS SERVICES.

NOWHERE perhaps has the redeeming life energy of Spiritualism been more manifested than on Tyneside. The Cause both in Newcastle and Gateshead has in the past encountered much opposition, and of attempts to strangle it, but, thanks to a few heroic souls, it has stood its ground, and won the battle. The Spiritualists had faith that though truth may appear unpalatable, it is absolutely necessary for our spiritual welfare. Therefore, no effort, they deemed, should be spared to give it adequate "wave-lengths." Our great chief, Sir Oliver Lodge, aptly says: "We are regarded, it seems to me, by the higher powers, as in a difficult position, worthy of help and needing it." Gateshead is a populous town, and closely adjoins Newcastle. For many years the former has held its meetings in so-called "halls," but recently had the good fortune to secure a house in Catherine Street for £580, and found it only necessary to complete the purchase to obtain a mortgage of £250. The Healing Class in connection with the church presented the reading desk on the platform, while the Lyceumists paid for the piano, and the youngest children of the Lyceum, not to be behind their comrades, found the collection boxes. And not the least important contribution was the President's chair, which was the gift of Mrs. Martin Dodd, wife of the President.

It had been decided that the opening ceremony should be performed by the most valiant worker in the North, Mr. W. Dowel Todd, of Sunderland. In a few well-chosen words, the President (Mr. Dodd) introduced Mr. Todd, whom he presented (instead of the usual key on such occasions), with a silver-mounted walking stick, bearing a suitable inscription. Mr. Todd delivered an admirable speech on the occasion. A really civilised society, he held (among other points), will plant itself on the authority of truth as a principle, confirm its interests and its institutions thereto as resolutely when it seems abstract as when its advantages are obvious. Such adaptation to the truth would never be violent or subversive of social order and well-being, if truth itself were acknowledged and honoured after it has been approved by the fair and legitimate tests of intelligence. Very excellent clairvoyance was given by a lady, and afterwards the company partook of tea. Gateshead, we may assume, bids fair to establish a permanent mission in the town.—J. RUTHERFORD.

## LOTTE PLAAT IN ENGLAND.

### VISIT TO SHEFFIELD S.P.R.

BY OUR SPECIAL CORRESPONDENT.

THE Sheffield Society for Psychical Research found on Feb. 28th that the large ball-room—floor and gallery—was inadequate to accommodate the influx of members and visitors desirous of experiencing the psychic powers of Frau Lotte Plaat, the gifted Dutch psychometrist and clairvoyant, who is now visiting England, and for a few days giving in Sheffield, under the auspices of the S.P.R., private and group sittings, and on this evening a public exposition open to visitors.

The President (Rev. Frank Ballard, D.D.) occupied the chair, and the members were delighted to welcome amongst them once again their Vice-President, Walter Appleyard, Esq., ex-Lord Mayor of Sheffield, after his serious illness. Applause greeted the secretary's announcement that on the 14th inst. the Society was to have Mr. Ernest W. Oaten, Editor of *THE TWO WORLDS* on its platform.

After a brief introduction by the President, Frau Plaat addressed the audience. Never since the Society has been in existence has a lecturer of such physical charm graced its platform. Taller than any of the audience, which included several over six feet, her youthful grace and beauty and charming manner, combined with her wonderful mastery of our most difficult language, took the audience by storm.

As it was left to her to conduct the meeting in the way best suited to obtain good results, she stated in her opening remarks, she would first psychometrise articles from the audience, and later give an account of some of her experiences and answer questions.

A number of articles having been placed on the table Frau Lotte picked up at random a ring which a lady in the audience had sent up, and holding it in her hand and gazing at it, she gave the owner a remarkable reading, all of which was acknowledged to be correct.

Many spirit forms were also described in connection with the objects, which were, with one exception, all recognised.

The lecturer related how four years ago she sat with an elderly lady having this gift, who informed her of her personal psychometric powers. These she treated in a scientific way, and rapidly developed by going to doctors, etc., students of the subject. Her powers now attracted the police as an aid in the detection of crime, and she told of unravelling several cases, one where a woman had murdered her sister, another where two men murdered father and mother, the psychometrising of the knife and revolver used enabling her to recognise the perpetrators when faced with them in court. She also referred to a lady who tried her powers with a diamond ring with emerald in centre. She told the lady this was green glass, which turned out to be a fact, the real emerald having been lost and surreptitiously replaced by a glass substitute. In another case, passing her hands over the figures in an account book, she detected falsifications by a young man infatuated by a young woman, and also of detecting the Dusseldorf "Jack the Ripper."

Mr. Walter Appleyard proposed, in an enlightened speech, a vote of thanks, which the President, after dealing faithfully with so-called scientists, who could see nothing in these phenomena but rubbish, put to the meeting. The vote was carried by acclamation.—W. H. BARWELL.



PRAYER IN TIME OF BEREAVEMENT.—When the call to serve in higher spheres comes to those whom we love, may no fear beset us; but rather may we be reinforced by a confidence which cannot be shaken. When love is blended by the fact of physical death, grant us an insight that shall penetrate beyond the clamorous testimony of the senses. Let us not close upon ourselves the gate thus opened, but in perfect faith endeavour to enter with them upon the larger life, which is the life eternal.—L. M. B.



## OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

NOTE.—*The Editor is prepared to reply briefly to questions which present difficulties to his readers. Questions should be briefly and clearly stated. Expressions of opinion will not be considered questions.*

"ARGUEFY" asks: "Accepting the evidence that spirit interpenetrates matter, can a spirit give any trace of minerals, such as coal, in the earth, similar to the results produced by the water diviner?"

ANSWER.—The Diviner's Rod has been used on many occasions to trace metals as well as water, but whether water divining is a natural psychic power, or whether the deflections of the rod are brought about by the action of discarnate spirits, is a question which is very debatable. In our opinion, the use of the diving rod does not necessarily imply the action of any discarnate entity. The question of whether spirits can give traces of metals in the bowels of the earth is in an altogether different category, and there is plenty of evidence that they can do so. Take, for instance, the case of the Morris Pratt Institute at White-water, Wis., U.S.A., the Bureau of Education conducted by the National Spiritualists' Association of America. Mr. Morris Pratt was a Spiritualist who was very anxious to further the cause, and in the course of his investigations he expressed to his spirit communicators his regret that, owing to lack of means, he could not accomplish his great desire to establish a training centre for mediums and speakers in the Spiritualist movement. He suggested that if they could show him some method of obtaining money he would build and endow such a college. As the result of communications, he was told of a rich mineral area in the North-western American States, the value of which was unknown. He bought the property, and quickly discovered rich lodes of minerals, the proceeds of which enabled him to establish the Morris Pratt Institute. The particulars can be verified by referring to Mr. Thomas Grimshaw, Director of the Institute. Other instances could be quoted, showing the ability of spirits to exercise clairvoyant power on areas not only beneath the surface of the earth, but in the deeps of the sea.

"INQUIRER" (Reading): "Can you tell me whether in the opinion of Spiritualists earth life is a necessary part of the school of experience? If so, why are so many human lives limited to a few days' duration?"

ANSWER.—Such a question awakens greater issues than we can hope to deal with in a Question Column. There is a growing opinion that the consciousness of man is a greater thing than can be expressed in earth life. Sir Oliver Lodge and Prof. Myers have hazarded the opinion that only a fragment of our individuality manifests in earth life at all, and that the major portion of us—the spirit of man—does not necessarily manifest in earth life at all. If it be true, then, that some fragments of our true selves require earth experience, the question naturally arises as to the proportion which exists between that which does need earth experience and that which does not. It may well be that this differs in different individuals. It may even be possible that some human spirits have no necessity to pass through this earth at all, but may gain experience in other phases of activity. Such experience is necessarily of a different type. The latter part of the question is a more simple one. Some human lives are limited to a few days' duration, because we have not yet learned how to live. The statistics of infant mortality show that it is possible to decrease appreciably the number of deaths in infancy, and one is forced to the conclusion that when children die after a few days, weeks or months of earth life, the cause is either human folly or human ignorance, or both. We believe that the normal experience of the average individual should be a long and healthy life, without disease, disability or early death, but that can only be obtained when we can become wise enough to know how to live. At present we are "bungling through life," rather than living.

MRS. C. BENBOW: "If it is possible for one person to injure another by ill-wishes, how can the recipient of such ill-wishes avoid the effect?"

ANSWER.—Since it is possible for one mind to affect another, it is, of course, possible for thoughts of hatred to reach and impress themselves upon sensitive minds in exactly the same sense that prayer or concentrated thought can help a friend in trouble. Such effects, however, can be avoided always by constantly cherishing thoughts of good-will, which are resistant to thoughts of ill-will. The individual who retains a dominant state of mind is always impervious to the thoughts of another, and if he or she will cherish a continual spirit of optimistic goodwill then thoughts of hatred roll off, just as water does from a duck's back. The command of Christ to "overcome evil with good" is the key to the problem.

QUESTION.—"I should like to know the meaning of the different symbols, lights, colours, etc., seen by a clairvoyant. Can you tell me how to interpret them?"

ANSWER.—It does not follow that a given symbol means the same thing to any two different persons. There is a great deal of uncertainty about the meaning of colours, for instance, but our own experience has shown that whereas certain colours mean certain things to one individual, they have quite another meaning to another. We know clairvoyants who interpret the appearance of green lights as indications of safety and care. There are others to whom the same colour is a sure indication of ill-health. The cross means a certain thing to a Christian, but the crescent may mean a similar thing to many other people. Symbols can only be correctly interpreted by the individual by the careful tabulation of the results obtained in his own particular case. It is for this reason that we are unable to indicate any book which successfully and thoroughly deal with symbols, auras and colours.

## MAGNETIC HEALING OR

By J. H. HAIGH.

THE publication of Mr. Alfred Dobson's question together with your answer, published in THE TWO WORLDS dated Feb. 28th, coincides with the first meeting of our re-formed "Healing Class." At the meeting we spoke quite freely of "Magnetic Healing," and had no thought for scientific inexactitudes. I felt called upon, however, to consider well your point of view, and to point out to the class the pitfalls attending an adherence to the old-form expression. On looking up "Magnetism," however, I find that "Anciently there was discovered in Magnesia, in Asia Minor, a kind of iron ore which had the remarkable property of attracting other kinds of iron or steel. This ore was afterwards named LOADSTONE. From Magnesia we derive Magnet and Magnetism. Not only does the loadstone possess this power of attracting iron to itself, it can communicate its virtue to steel. One theory regards a magnet as an assemblage of minute, permanently charged, magnetic particles, with their similar poles all lying one way. It follows that to magnetise a body is to throw its particles into a state of regular polarity. Another connects the phenomena of magnetism and electricity."

To dissociate the name of magnetism from the qualities expressed, we might ask, how did the discoverer of loadstone first describe its qualities? If we put the same question regarding the first description to psychic force, we shall be answered in exactly the same way, viz., by demonstrating the qualities. If the qualities are similar, then if magnetism describes the one set of qualities, it would also describe the other set. It would be well to distinguish them by adding "mineral" or "animal," according to the kingdom in which they found channels for expression.

Now for the parallel between magnetism and what is yet known as magnetic healing. It is said of loadstone: "It can communicate its virtues to steel." To magnetise a body is to throw its particles into a state of regular polarity. The phenomena of magnetism is connected with the phenomena of electricity.



It is said of the magnetic healer, "He can communicate virtues to another person. It is said—here, if not elsewhere—the passes he makes have the effect of throwing the centres of the human body into a state of regular polarity. The phenomena of magnetic healing are connected with the phenomena of a universal force—shall we call it "psychic force"? Man manifests in nature just where God's thought is arrested by suitable substance. The magnet manifests itself where an electric current, or ray, or wave, is arrested by suitable substance. In each case the initial energy sets up a centre of radiation which broadcasts its power universally.

You will gather that all this means that we are not quite agreed upon the question. I would like the views of other healers (magnetic, if possible).

NOTE.—Mr. Haigh's argument is both forceful and ingenious, and is well worth consideration. It must not be forgotten that since the discovery of the magnet there has come into being a definite science of magnetism.

Anton Mesmer had a lot to do with the establishment of a theory of animal magnetism, and even encouraged his followers to form circles in which the members were connected together by copper wire to induce a mesmeric state. Braid and others discountenance the fluid theory, and established the theory of purely mental action (hypnotism), in which there was no room for the idea of a fluid. It was through the experiments of Mesmer and the early mesmeric school that the idea of animal magnetism arose, while the hypnotic school claimed similar results without a fluid or a material connection of any kind.

The modern science of magnetism outlines the way in which physical magnetism acts, and it is not sufficient to argue that because a thing can be communicated it is therefore magnetic—what about scarlet fever?

A. J. Davis also accepted the principle of a communicable vital fluid. Such fluid certainly exists, but it has features which are not peculiar to magnetism, and lacks features which magnetism possesses. In view of the fact that magnetism is now a science, we think that confusion would be avoided by using other terms.—Ed.



## CREWE NATIONAL SPIRITUALIST CHURCH.

### OPENING CEREMONY.

At long last, after a wait of 30 years, the Crewe National Spiritualist Church now have a building of their own, near to the Edleston Road Bridge. This was dedicated on Saturday, Feb. 22nd, by Mrs. H. Cock, J.P., of Shrewsbury, and officially opened. Miss Estelle Walker handed the key of the church to Mr. W. Gawthorne, Treasurer and Trustee, who opened the door and invited all to enter and worship in spirit and in truth.

Mr. P. Gawthorne (President) recalled the birth of the Spiritualist movement in Crewe, when a Miss Hoff became interested thirty years ago. She persuaded a Mr. and Mrs. J. Heath to have a circle in their home. A hall was later engaged, the first meeting being held, the S.N.U. organiser of that day, Mr. Swindlehurst, being the speaker. At the next meeting Miss Smith, of Southport, also attended, and was the first to give clairvoyant descriptions. Surprising results were obtained from cottage meetings, and later, when the meetings were transferred to Baker Street, a Lyceum was started. Services were subsequently held in Mill Street and Hungerford Road. He did not know, he said, whether Crewe people sufficiently appreciated that but for the organisation it was doubtful whether Mr. Hope and Mrs. Buxton would have been able to develop psychic photography as they had one. It has been said that "Crewe will be noted for psychic photography when the steam engine has outlived its days." Mr. Gawthorne added: "I feel that had our local pioneers done nothing else they have done something that will leave its mark for many years to come."

Mrs. Cock referred to the "great" comfort that Spiritualism offered to the ordinary man and woman. The way of the pioneer was hard, and they were working for future generations. Each one who proclaimed the truth brought the light into dark places. Science was following along the way that faith led. She then dedicated the church to the service of God and the spirit ministry. Baby Ada Gawthorne then presented Mrs. Cock with a lovely bouquet of tulips.

The President stated that advantage had been taken of the S.N.U. Trustee Scheme in order to ensure that the church would be used for the purpose for which it was dedicated so long as there were Spiritualists in Crewe. Messrs. E. W. Oaten, G. F. Berry, H. Walker, and W. Gawthorne are the trustees. The building stands on 250 square yards of land, and consists of the service room, large ante-room, and a large kitchen. Hot water heating apparatus has been installed, and electric light, and everything done to make it a worthy place for the preaching and teaching of Spiritualism. There is seating accommodation for 300 people, and has cost £400. It was erected three years ago as a non-sectarian mission. In appealing for help, the President said: "Never must the work of bringing the knowledge of the continuity of life in this town be stopped."

Mrs. H. Walker paid a tribute to the former members of the church who had passed on, whilst testimony to the help received by a knowledge of Spiritualism was given by Mrs. Buxton, Mrs. Shearsmith (Hayfield), Messrs. H. Walker (Trustee), W. Winstanley (ex-President), and W. Hope.

Miss Cain (President of the Chester Spiritualist Church) addressed the evening meeting, as well as Mrs. Shearsmith and Mr. Turner (Hanley). Miss N. Cain conducted the Sunday services, assisted by Mrs. Ford (Hanley). Mrs. Ford conducted the Monday services. On the Tuesday Mr. W. Hope gave an illustrated lecture on "Psychic Photography." Mr. Walker presided, and several members of the congregation testified to the accuracy of Mr. Hope's statements. Mrs. Walker conducted two services on the Wednesday. Mr. F. Elsbey, the popular Crewe tenor, sang two solos at each of the Saturday and Sunday evening services. At each service the church was well filled, being packed on Tuesday, and the keenness and enthusiasm displayed augur well for the work of making known the teaching of Spiritualism and demonstrating the continuity of life to the people of Crewe and district. Mrs. O'Keef, of Liverpool, was the medium on Sunday and Monday, March 2nd and 3rd, when there were large audiences.



### MR. H. J. OSBORN IN THE SOUTH MIDLANDS.

MR. H. J. OSBORN (London) concluded on Monday night, March 3rd, at Smethwick, a twelve days' intensive tour in the South Midlands area, including a brief visit to the annual meeting, in Birmingham, of the S.M.D.C., where he was cordially welcomed by the President, and found opportunity of meeting friends, old and new.

The principal fixtures were two week-ends with the churches at Walsall and Smethwick. Each included the usual Sunday services, a lantern lecture of a new and far-reaching type, meetings for inspirational addresses and clairvoyance, and inspiration seances, with automatic writing and spirit messages. These varied items of service proved to be in any centre visited both attractive and appreciated.



A NEW JOURNAL.—The growing extent to which ancient knowledge is being applied to modern life, and the increasing tendency to strike comparisons between the ideas of the ancient world and modern discovery, prompts us to offer a cordial welcome to a new journal published from India by the Theosophy Co., entitled "The Aryan Path." It endeavours to explain the ideas of the ancient Aryans in the terms of modern life, and contains a series of useful articles. It will be published monthly, the annual subscription being £1, single copies 2s. 6d., and may be obtained from the Theosophy Co., Marcol House, 293, Regent Street, London, W.1.



## NEWSY NOTES.

### CRUELTY TO ANIMALS.

We were glad to observe an article in the *Sunday Express* drawing public attention to the prevalence of experiments on living animals, now proceeding secretly in our midst, and which is referred to elsewhere. The Duchess of Hamilton refers to a settlement on Salisbury Plain which is officially termed a "military experimental camp," but which is known to those interested in the welfare of animals as the "Camp of Secret Death." It is here that is located one of the great centres for testing new poison gases, and cats, dogs, rabbits and other domestic pets are the victims who are heartlessly used in the experimental process. The Duchess recalls the cry of horror which went up throughout the world when the Germans first used poison gas on the Western Front during the war. She says, "We called it 'barbaric' then." What is the term we use now? There was some excuse for the utilisation of poison gas when it was first discovered, for at that time the nations were engaged in a great combat, upon the result of which whole kingdoms were dependent. But now, when we are employed in signing peace pacts, these so-called "scientific" experiments are made less bearable, although the cruelty continues to increase. We must not, however, only think of the animals. We must think of the human lives which are at stake. Is it a case of "animals first—human beings next"?

### A PUBLIC PROTEST.

A fortnight ago a large public meeting was held in London to demand the suppression of the experiments now being conducted on Salisbury Plain, and which the Ministry of War definitely refuse to suspend. Some plain truths were made public at the meeting. In 1928, 1,310 persons were licensed to perform vivisectional experiments, and there were over 250 vivisection centres registered. The irony of it all is provided in the fact that these cruel experiments were conducted at the public's expense, notwithstanding the heavy weight of opposition which meets them. We believe that the spirit which dominated the great protest meeting was largely representative of the public attitude to the experiments.

### OTHER EVILS.

But the poison-gas experiments are not the only form of immoral experimentation. Hundreds of experiments are carried out yearly in the good name of medical science, and even the name of Christ is occasionally associated with them. There is circulating at the moment a "religious" pamphlet entitled "Christ and the Conquest of Disease." It opens and closes with the text, "And I saw a new heaven and a new earth. . . . Neither shall there be any more pain." Yet, scattered throughout its pages, are frequent passages which refer to "medical researches" which involved heartless agony upon living animals, without rendering any tangible result. This pamphlet is issued by the "Church Missionary Society." It is a great pity to see religion in such company.

### PIT PONIES AND DEER HUNTING.

Deer hunting is another form of cruelty to animals which we should like to see abolished. Recently, on Feb. 13th, Mr. McElwee asked the Home Secretary what steps he proposed to take in connection with the matter, but was informed that, owing to pressure of other business, no special facilities could be given for ventilating the subject. And this in spite of the fact that almost every week newspaper readers are horrified by the reports of hunting expeditions where bloodthirsty "sportsmen" indulge in the shameful pastime! We, however, note that on Wednesday, March 5th, Mr. Lovat Fraser, on behalf of the R.S.P.C.A., asked leave to introduce a Bill to prohibit deer hunting, and this was formally read a first time. Again, whilst the Coal Mines Bill was being debated, reference was made by Mr. R. Richardson to the conditions under which pit ponies were forced to work. He said (states the *Anti-Vivisection Journal*), "I have been three and a half miles

from the shaft to my working place, and I have seen those who could not speak for themselves dropping dead by the road. I have seen five ponies in less than five hours yield under their terrible working circumstances." Even the most staunch supporter of our modern "civilisation" must cower under statements such as these.

### THE SPIRITUALISTS' DUTY.

There are too many in the Spiritualistic movement to-day who consider their responsibility ended by signing the seven principles to which we subscribe. Some time ago Mr. Hannen Swaffer took the opportunity to remark that it was impossible to be a good Spiritualist and ignore the other progressive and humanitarian movements. In this we heartily agree. It is the duty of the Spiritualist to help forward his contemporaries, and the measure of support he can now give is by no means little. The fact that he has his own battle to fight is not sufficient excuse for reserve. "He that is not with us is against us," is a Biblical statement which still boasts a great truth. We look forward to the time when Spiritualism shall take its true place amongst other reformatory movements of the day, and accept its own responsibility. There is a danger in standing silently by.

### PSYCHIC HEALING AND THERAPY.

The question as to how far psychic healing can be utilised in conjunction with "electro therapy," artificial sunlight, and other modern remedial methods, occurred to us whilst recently viewing some of the up-to-date apparatus of Mr. James Kite, of Manchester. Mr. Kite possesses an electrical installation which, it is claimed, is the most complete in the North of England, and many patients have successfully passed through his hands. We were assured that the two methods of treatment, although essentially operating from different planes, could be amalgamated in many cases and produce excellent results. This may be a fact, but we should not advise young healers to place too much faith in electrical appliances, however modern they may claim to be. There is always the danger of the healer employing the mechanical method to the exclusion of his natural psychic ability, simply because the former is perhaps the most easy, whilst the latter often incurs very hard work. Methods are, when all is said and done, only a means to an end, and in healing the afflicted it is the results which count, not the way in which patients are treated. We have, nevertheless, yet to hear of a modern electrical appliance curing cancer.

OBSERVER.

### NORTH LONDON SPIRITUALIST ASSOCIATION.

ON Thursday, Feb. 27th, the above Association held their 18th annual general meeting at Grovedale Hall. The Secretary (Mr. Losack), in reading the notice convening the meeting, announced that the Association was originally formed in 1912, and became a registered association in 1920, and that the year just closed was the tenth under the presidency of Mr. E. J. Pulham, the chairman for that evening. The balance sheet presented and adopted showed a very healthy position, which was the happy result of many years of united effort and harmonious working for a common cause. The funds of the Association now stood at £1,682 16s. 3d., of which £1,602 19s. 1d. represented the Building Fund. This was indeed a happy augury for the future, and the Council were making a strenuous effort to secure a site or building worthy of the Association's work. The membership of the Association had been maintained during the year under review, and the large congregations present showed the keen interest that was being taken in the movement in North London, and also appreciation of the Association's work. The accounts were duly certified by a chartered accountant. Mr. E. J. Pulham, in addressing the members, reviewed the work of the past ten years, and paid a worthy tribute to those who had given of their best to further the interests of the Association. In closing, the Chairman announced that a full Council had been nominated for 1930, in accordance with the Articles of Association, and he sought for a continuance of loyal support from all those who had the interests of the movement at heart.



## SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

## WOLVERHAMPTON.

CONSIDERABLE success attended the presentation on Friday and Saturday evenings, Feb. 28th and March 1st, of "Dick Whittington" by the children of the Temple Street Lyceum. The young players had been admirably trained by Mr. and Mrs. Bertram Lowe. The cast included the Misses Lily Birt, Sadie Yardley, Vera Perry, Nancy Brockley, Cicely Lowe, Grace Peake, Joan Osborne, Nancy Avery, Nellie Avery and Master Ronnie Rae as Whittington's cat.

The Bow Belle Troupe of fairies and collets danced and sang in captivating style, and speciality artists were Miss Mildred Baker (soprano), Mrs. Howard (contralto), Miss Dorothy Lowe (dancer), Mr. B. Lowe (comedian) and Baby Kathleen ("The Kute Kid").

The comedy sketch, "Minding the Baby," which was a great hit, was played by Mr. and Mrs. Bert Lowe. Needless to say the funds of the Lyceum have been greatly augmented, which will be appreciated by the little ones who worked so hard.—R.L.

## SOUTH MIDLANDS SUBSIDIARY COMMITTEE.

THE Annual General Meeting of the South Midlands Subsidiary Committee was held at 248, Corporation Street, Birmingham, on Saturday, Feb. 22nd. There was a good attendance of associates and visitors, but a poor attendance of delegates, only ten churches being represented. Although they had not had the active support of the majority of the churches, the balance in hand is larger. There has been a loss in membership of three churches during the year, but hope is entertained for their return. There has been a gain of four associate members and a loss of four old ones.

The election of officers resulted as follows: President, Mr. B. P. Membery; Vice-Presidents Mr. J. Maybury and Mr. E. Trykle (ex-officio); Hon. Sec., Mrs. Rupert Smith; Hon. Treasurer, Mr. V. Lawton; Assistant Sec., Mrs. N. Jefferies; Associate Representative, Mrs. J. Larder.

## LEEDS DISTRICT COMMITTEE.

THE monthly conference of the above Committee was held at Leeds National Spiritualist Church, Brunswick Place, on Sunday, March 2nd, the President occupying the chair. Hymn and invocation preceded business, and a few minutes were also spent in spirit communion. A cordial welcome was given by Mr. Jenkins.

The roll was called, the following churches responding: Horsforth, Leeds (Brunswick Place), Armley and Roundhay Road, total four churches represented by four delegates with four associates and three officers. Minutes, correspondence, and financial statement were soon disposed of. The Lyceum report was very interesting, as were also the church reports which followed. New associates were confirmed and others nominated, the conference closing with a discussion on the action of the Yorkshire District Council in arranging for their annual conference to be held in the Leeds District Committee area without notification, especially as it was arranged to be held on the above conference date.

In the afternoon a Lyceum Session was conducted by Mr. Speck, of Armley, and in the evening a well-attended

meeting was presided over by the President, Ald. Brewer, J.P., of Wakefield, Mr. W. Smith giving a short but interesting address, Mrs. Dickinson, of Castleford, giving clairvoyance.—A.S.

## SOCIETY ADVERTISEMENTS.

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE, MANCHESTER.

SUNDAY, MAR. 16TH, at 2-30 and 6-30,  
LYCEUM OPEN SESSIONS.

MONDAY, at 2-30, an "AT HOME."  
At 8, MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 3 & 8, MRS. WHALLEY.

FRIDAY, at 8, WHIST DRIVE, 1s. each.

SUNDAY, MAR. 23RD, MRS. GRAYSON.

**Manchester Central Spiritualist Church**  
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, MAR. 16TH, at 11 and 6-30,  
MR. R. P. BOSTOCK.

MONDAY, at 8, CLAIRVOYANCE MEET'G.

SATURDAY, MAR. 22ND, at 7, WHIST  
DRIVE. Subscription Tickets, 1/-.

SUNDAY, MAR. 23RD, MISS F. MORSE.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SATURDAY, MAR. 15TH, at 7-30, DANCE.  
Nemo Five Band. 1/3 inclusive.

SUNDAY, MAR. 16TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE. MR. BELL, D.N.U.

At 6-30, LYCEUM OPEN SESSION.

MONDAY, at 8, MISS SCOTT.

TUESDAY, at 7-30, WHIST DRIVE, 6d.

WEDNESDAY, at 3 and 8, MRS. PITT.

SATURDAY, MAR. 22ND, at 4, RE-UNION  
TEA & SOCIAL. Tea and Social, 1/3.

Social, 9d.

SUNDAY, MAR. 23RD, MRS. CROMPTON.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, MAR. 16TH, at 10-30 and 6-30,  
LYCEUM OPEN SESSIONS.

MONDAY, at 3 and 8, MRS. BROADHURST.

TUESDAY, at 8, WHIST DRIVE, 1s.

WEDNESDAY, at 3 and 8, SERVICES.

SUNDAY, MAR. 23RD, MISS ASHWORTH.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit  
Entrance, King's Theatre).

SUNDAY, MAR. 16TH, at 2-30, LYCEUM.  
At 6-45 and 8, MR. W. WOOD.

MONDAY, at 8, OPEN CIRCLE for  
HEALING and CLAIRVOYANCE.

TUESDAY, at 8, MRS. M. BRIGGS.

WEDNESDAY, at 3, MR. ELY.

THURSDAY, at 8, MRS. S. LANGFORD.

SATURDAY, at 8, OPEN CIRCLE.

SUNDAY, MAR. 23RD, MRS. MARCROFT.

**Miles Platting Progressive S. Church,**  
COGLAN STREET, LODGE STREET.

SUNDAY, MAR. 16TH, at 6-30 and 8,  
MISS M. MILES.

MONDAY, at 3 and 8, MISS A. HALLAS.

WED. & SAT., at 8, PUBLIC CIRCLES.

THURSDAY, at 3 and 8, MR. OGDEN.

SUNDAY, MAR. 23RD, MR. MUDD.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, MAR. 16TH, at 10-30, LYCEUM  
At 3, MISS RICHARDSON.

At 6-30, MRS. GRAYSON.

MONDAY, at 8, MR. G. F. BERRY (Dipl.  
S.N.U.), in aid of the Building Fund.

WEDNESDAY, at 8, MRS. GERSHON.

**Moss Side Progressive Lyceum Church,**  
ABOVE 64A, GT. WESTERN ST.

SUNDAY, MAR. 16TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MR. PILKINGTON.

TUESDAY, at 8-15, OPEN CIRCLE.

THURSDAY, at 3 and 8, MRS. WORTH-  
INGTON.

## SOCIETY ADVERTISEMENTS.

**New Manchester Lyceum Church,**  
BRUNSWICK STREET, C.-ON-M.

SUNDAY, MAR. 16TH, at 10-30 and 2-30,  
LYCEUM.

At 6-30 and 8, MRS. GERSHON.

MONDAY, at 3, MRS. FERGUSON.

At 8, OPEN CIRCLE.

TUESDAY, at 8, MR. ROY MORGAN.

WEDNESDAY, at 8, MEMBERS' CLASS.

THURSDAY, at 3 and 8, MRS. CROMPTON.

SATURDAY, at 8, WHIST DRIVE, 1s. each.

**Pendleton Spiritualist Church,**  
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAR. 16TH, at 6-30,  
MR. GEO. MAYHEW.

MONDAY, at 3, OPEN CIRCLE.

WEDNESDAY, at 3, SERVICE.

At 7-30, HEALING, MR. JENKINSON.

THURSDAY, at 8, MISS SANDIFORD.

FRIDAY, at 8, MRS. WOLFENDEN.

LYCEUM every SUNDAY at 2-30.

**Salford Central Spiritualist Church,**  
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, MAR. 16TH, at 2, LYCEUM.

At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MR. W. H. PEEL  
(D.N.U.).

MONDAY, at 8, MRS. A. SPENCER.

TUESDAY, at 8, CIRCLE, MR. MINNERY.

WEDNESDAY, at 8, MRS. CROSS.

THURSDAY, at 8, MEMBERS' CIRCLE.

SUNDAY, MAR. 23RD, MR. C. E. TIMMS

Every SATURDAY, at 7-30, SOCIAL.  
1s., Refreshments included

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,

ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at 3,  
CLAIRVOYANCE and SPIRIT MESSAGES.

THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.

Local Clairvoyant: Mrs. W. G. HAYTER

**Bournemouth Spiritualist Church,**  
(Affiliated to the S.N.U.)

16, BATH ROAD.

Resident Minister, Mr. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.

TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.

At 8, EDUCATIVE LECTURE and  
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-  
tendance to give treatment to sufferers

**Brighton Central Spiritualist Church**  
CENTRAL HALL, 147, NORTH STREET  
(Facing Ship Street).

SUNDAY, MAR. 16TH, at 11-15 and 7,  
MR. MEADS, Address.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**National Spiritualist Church, Brighton**  
MIGHELL STREET HALL.

SUNDAY, MAR. 16TH, at 11-15 and 7,  
LOCAL WORKERS.

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

**Eastbourne Spiritualist Socy,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, MAR. 16TH, at 3-30 and 6-30,  
MRS. K. COOK.

After-Circle at 8.



## SOCIETY ADVERTISEMENTS.

**Isle of Wight.**  
**Ryde National Spiritualist Church,**  
 BELVEDERE HALL, BELVEDERE ST.,  
 RYDE, I.O.W.

SUNDAY, MAR. 16TH, at 6-30.  
 MRS. VIOLET CROXFORD.  
 At 3, LYCEUM.  
 THURSDAY, at 7, MRS. HAYWARD.

**Kenton Spiritualist Church,**  
 NORTHWICK PARK HALL.  
 Stations : Northwick Park (Met.) and  
 Kenton (Bakerloo).

SUNDAY, MAR. 16TH, at 6-30,  
 MR. HANNEN SWAFFER.  
 TUESDAY, at 3, WEEKLY MEETING for  
 LADIES' ONLY.  
 THURSDAY, at 8, MR. HORACE LEAF,  
 Address and Clairvoyance.  
 SUNDAY, MAR. 23RD, MRS. WORTHING-  
 TON, Address.

**Ramsgate National Spiritualist Church**  
 CHATHAM STREET, RAMSGATE.

SATURDAY, MAR. 15TH, at 7, and  
 SUNDAY, MAR. 16TH, at 3 and 6-30,  
 MRS. GOODE.

**Richmond Spiritualist Church**  
 (THE FREE CHURCH),  
 ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, MAR. 16TH, at 7,  
 MR. JOHN WAITE,  
 Address and Clairvoyance.  
 WEDNESDAY, at 7-30, MRS. F. MOTE,  
 Address and Clairvoyance.

**Southend Spiritualist Church,**  
 CORNER OF HILDAYVILLE DRIVE and  
 WESTBOROUGH ROAD, WESTCLIFFE  
 (near Chalkwell Park).

SUNDAY, MAR. 16TH, at 11 and 6-30,  
 ALDERMAN DAVIS.  
 THURSDAY, at 8, MISS BARBER.

**Sutton Spiritualist Society,**  
 CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAR. 16TH, at 6-30,  
 MRS. NUTLAND,  
 Address and Clairvoyance.  
 SUNDAY, MAR. 23RD, MRS. KINGSTONE,  
 Address and Clairvoyance.

**Worthing Spiritualist Church,**  
 GRAFTON ROAD.

SUNDAY, MAR. 16TH, at 11 and 6-30,  
 MRS. E. THOMPSON.  
 THURSDAY, at 3, MEMBERS ONLY.  
 At 6-30, for Public, MISS L. GEORGE.

**Barking Christian Spiritualist Church,**  
 MUNICIPAL RESTAURANT, EAST ST.,  
 BARKING.

SUNDAY, MAR. 16TH, at 6-30,  
 MR. W. MARTIN.  
 CIRCLE follows Service.  
 MONDAY, at 3, LADIES' OWN,  
 MISS FARROW.  
 WEDNESDAY, at 8, MRS. FILLMORE.

**Barnsbury Spiritual Church,**  
 78, ROMAN RD., opp. CALEDONIAN RD.  
 TUBE STATION, N.7.

SUNDAY, MAR. 16TH, at 7,  
 MRS. FLORA MOTE,  
 Address and Clairvoyance.  
 At 3, OPEN HEALING CIRCLE.  
 WEDNESDAY, at 8, OPEN DEVELOPING  
 CIRCLE.  
 SUNDAY, MAR. 23RD, MRS. KENNEDY.

ALL disease begins and ends in the  
 mind. Consult ANDERTON HULME, Psy-  
 chologist and Healer, 37, Upper Glou-  
 cester Place, London, N.W.1.

## SOCIETY ADVERTISEMENTS.

**Battersea Christian Spiritualist Church**  
 UNITY HALL, FALCON GROVE,  
 NEAR CLAPHAM JUNCTION, S.W.

SUNDAY, MAR. 16TH, at 11, CIRCLE.  
 At 6-30, MISS F. DAUNTON,  
 Address and Clairvoyance.  
 MONDAY, at 2-30, LADIES' MEETING,  
 with Clairvoyance.  
 SATURDAY, at 7-30, HEALING CIRCLE  
 and PSYCHOMETRY.  
 SUNDAY, MAR. 23RD, MR. D. SERJEANT

**Battersea Spiritualist Church,**  
 BENNERLEY HALL, BENNERLEY ROAD,  
 NORTHCOTE ROAD, BATTERSEA  
 (Affiliated to S.N.U.).

SUNDAY, MAR. 16TH, at 11 and 6-30,  
 MISS L. THOMAS,  
 Addresses and Clairvoyance.  
 At 3, LYCEUM.  
 MONDAY, at 8, MISS JOAN PROUD,  
 THURSDAY, at 8, MRS. S. D. KENT,  
 Clairvoyance.

MR. JONES, the Medicine Man, will  
 hold a Healing Service at the Church  
 at 3 p.m. one MONDAY in each month.  
 The first will be held on MAR. 17TH.  
 On these Mondays the members' Clair-  
 voyance Meeting will be held at 8.

**Bounds Green Christian Spiritualist**  
**Church,**  
 CANNING HALL, CANNING CRESCENT,  
 HIGH ROAD, WOOD GREEN.

SUNDAY, MAR. 16TH, at 7,  
 MISS BRADBEER.  
 SUNDAY, MAR. 23RD, MISS E. CLARK.  
 MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green**  
**Spiritualist Church,**  
 SHAFTESBURY HALL, BOWES PARK.

SUNDAY, MAR. 16TH, at 11,  
 To be Arranged.  
 At 7, MRS. ARNOLD.  
 WEDNESDAY, at 8, MRS. YORKE,  
 at Shaftesbury Hall, adjoining Bowes  
 Park Station.  
 LYCEUM every Sunday at 3.

**Brixton Spiritual Brotherhood Church**  
 STOCKWELL PARK RD., Brixton S.W.9

SUNDAY, MAR. 16TH, at 11-15, SERVICE  
 At 3, LYCEUM.  
 At 7, MRS. S. D. KENT.  
 MONDAY, 7-30, LADIES' PUBLIC CIRCLE  
 TUESDAY, at 8, MEMBERS.  
 THURSDAY, at 8, MRS. B. STOCK.  
 SUNDAY, MAR. 23RD, MR. F. BROWN.

**Central London Spiritualist Society,**  
 MINERVA ROOMS, 144, HIGH HOLBORN  
 W.C.1. (corner of Bury Street).  
 Entrance at rear.

FRIDAY, MAR. 14TH, at 7-30,  
 MISS V. THORNDICK.  
 SUNDAY, MAR. 16TH, at 7,  
 MR. A. BERNARD.  
 FRIDAY, MAR. 21ST, MRS. ELLIOTT.  
 SUNDAY, MAR. 23RD, MRS. M. LINES.  
 After-Circle follows Sunday's Service

**Ohiswick Christian Spiritualist Church**  
 HARVARD TOWERS, 56, HARVARD RD.  
 (off Wellesley Road, in rear of  
 Gunnersbury Station).

SUNDAY, MAR. 16TH, at 11, SERVICE.  
 At 6-45, MR. GODFREY.  
 WEDNESDAY, at 8, MRS. HAMMERTON.

**Crouch End Spiritualist Society,**  
 FELIX HALL, FELIX AV., CROUCH END.

SUNDAY, MAR. 16TH, at 7,  
 MRS. HART.  
 At 8-45, OPEN DEVELOPING CIRCLE.  
 THURSDAY, at 8, MRS. CHIPLIN.

SUPPORT OUR ADVERTISERS.

## SOCIETY ADVERTISEMENTS.

**Clapham Spiritualist Church,**  
 OPPOSITE CLAPHAM NORTH STATION,  
 BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, MAR. 16TH, at 11, OPEN  
 CIRCLE. At 3, LYCEUM.  
 At 6-45 for 7, MRS. B. STOCK.  
 MONDAY, at 8, HEALING CIRCLE.  
 TUESDAY, at 3, MRS. ROAN,  
 Psychometry.  
 FRIDAY, at 8, CLAIRVOYANCE.  
 SUNDAY, MAR. 23RD, LYCEUM ANN-  
 VERSARY.

**Cricklewood Christian Spiritualist Soc.**  
 ASHFORD HALL, 41, ASHFORD ROAD  
 CRICKLEWOOD, N.W.2.

SUNDAY, MAR. 16TH, at 6-30,  
 MR. & MRS. BAIN,  
 Address and Clairvoyance.  
 WEDNESDAY, at 3, CIRCLE. At 8,  
 MRS. NELLIE HARRINGTON.  
 FRIDAY, at 3 and 8, TRANSFIGURATION  
 SEANCE. Tickets, 2s. each.

**Croydon National Spiritualist Church,**  
 THE NEW GALLERY, KATHARINE ST.  
 (opposite the Town Hall).

SUNDAY, MAR. 16TH, at 3-15, LYCEUM  
 At 6-30, MR. J. BUCHAN FORBES,  
 M.A., LL.B.  
 WEDNESDAY, at 7-15, MRS. RAYFIELD,  
 Clairvoyance.

**Ealing Spiritualist Church,**  
 8, BAKERS LANE, BROADWAY, EALING

SUNDAY, MAR. 16TH, at 11, MRS.  
 LEONARD. At 3, LYCEUM.  
 At 7, MRS. H. V. PRIOR.  
 WEDNESDAY, at 8, MR. P. SCHOLEY.  
 SUNDAY, MAR. 23RD, MR. R. BOD-  
 DINGTON.

**The Spiritualist Fellowship**  
 (KENTISH TOWN), "THIRTEEN," MOS-  
 TIMER TERRACE, HIGHGATE ROAD,  
 Cars 7, 15, 25, Gordon House Stop.

SUNDAY, MAR. 16TH, and THURSDAY  
 MAR. 20TH,  
 MISS R. GOLDSMITH.  
 SUNDAY, MAR. 23RD, MRS. S. D. KENT.

**Finchley Spiritual Mission,**  
 FERN BANK HALL, GRAVEL HILLS,  
 HENDEN LANE, CHURCH END, N.3.  
 (Trams and Buses to "Queen's Head")

SUNDAY, MAR. 16TH, at 7,  
 MR. P. S. MILLS TANNER.  
 THURSDAY, at 8, MRS. E. EDEY,  
 Address and Clairvoyance.

**Forest Hill Christian Spiritualist Church**  
 BEADNELL RD., FOREST HILL, S.E.13

SUNDAY, MAR. 16TH, at 11-15, PUBLIC  
 CIRCLE. At 3, LYCEUM.  
 At 7, MRS. BROWNJOHN.  
 TUESDAY, at 3, MRS. BLANCHE PEARCE  
 At 7-30, HEALING CIRCLE.  
 THURSDAY, at 8, REV. G. VALE OWEN.

**Fulham Spiritualist Society,**  
 12, LETTICE ST., PARSON'S GREEN

SUNDAY, MAR. 16TH, at 11-30, CIRCLE  
 At 3, LYCEUM.  
 At 7, MR. OSBORN.  
 THURSDAY, at 8, MRS. E. NEVILLE.  
 SUNDAY, MAR. 23RD, MR. GITTLESTON.

**Hackney Spiritualist Church,**  
 240A, AMHURST ROAD, N.16

SUNDAY, MAR. 16TH, at 3, LYCEUM  
 At 7, MRS. FILLMORE.  
 MONDAY, at 3, MRS. M. GOODE.  
 At 8, MR. DOBSON.  
 TUESDAY, at 8, MEMBERS ONLY.  
 WEDNESDAY, at 8, FREE HEALING  
 THURSDAY, at 8, OPEN CIRCLE.  
 Silver Collection.  
 FRIDAY, at 8, LYCEUM MEETING.  
 SUNDAY, MAR. 23RD, MRS. KINGSTONE.



**SOCIETY ADVERTISEMENTS.**

**Hackney Independent Lyceum Church**  
PEMBURY HALL, 41, PEMBURY ROAD.  
(First Gateway on left in Downs Park Road).

SUNDAY, MAR. 16TH, at 3, LYCEUM.  
At 6-30, MR. JOHN WAITE,  
Address and Clairvoyance.  
OPEN CIRCLE after Service.  
THURSDAY, at 8, MRS. SOONES.  
SUNDAY, MAR. 23RD, MISS GOLDSMITH.

**Hanwell Spiritualist Church,**  
120, UXBRIDGE ROAD.

SUNDAY, MAR. 16TH, at 3, LYCEUM.  
At 7, MISS FALLOWS.  
WEDNESDAY, at 3, PSYCHOMETRY.  
THURSDAY, at 8, MISS JOAN PROUD.

**Harringay Christian Spiritualist Mission**  
1, SALISBURY PARADE, ST. ANN'S RD.  
(Side Door, Boot Shop).

SUNDAY, MAR. 16TH, at 11, SERVICE.  
At 7, MR. GEORGE BARKER.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMMINGS in attendance.  
WEDNESDAY, at 8, MRS. BARLTROP.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL.

SUNDAY, MAR. 16TH, at 6-30,  
MR. P. SCHOLEY, Address.  
WEDNESDAY, at 8, MRS. MAUNDER,  
Address and Psychometry.  
SUNDAY, MAR. 23RD, MR. E. MEADS.

**Hendon and Golders Green National  
Spiritualist Fellowship,**  
THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON  
(Opposite "The Bell" bus stop).

SUNDAY, MAR. 16TH, at 6-45,  
MRS. WILLIAM EDWARDS,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, SOCIAL.

**Hounslow Spiritual Mission,**  
Corner of DOUGLAS ROAD, HANWORTH  
RD. (opposite Congregational Church).

SUNDAY, MAR. 16TH, at 6-45,  
MRS. WIRDNAM,  
Address and Clairvoyance.  
WEDNESDAY, at 3, LADIES' GUILD,  
MRS. TREADGOLD, Psychometry.  
At 8, MR. DEARNLEY SERGEANT,  
Address and Clairvoyance.

**Ilford Psychological Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, MAR. 16TH, at 7,  
MRS. LILLEY.  
THURSDAY, at 3, LADIES' MEETING,  
MISS L. THOMAS.  
FRIDAY, at 8, MRS. CARRIE YOUNG.  
SUNDAY, MAR. 23RD, MRS. G. ELLIOTT.

**Independent Spiritualist Church,**  
NEW MORRIS HALL, BEDFORD ROAD,  
CLAPHAM, N.

SUNDAY, MAR. 16TH, at 6-45,  
MR. E. KEITH,  
Address and Clairvoyance.  
THURSDAY, at 7-45, OPEN CIRCLE.  
SUNDAY, MAR. 23RD, MRS. KING.

**Kensington Spiritualist Church,**  
LINDSAY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, MAR. 16TH, at 6-30,  
MR. STEPHEN FOSTER.  
MONDAY, at 8, in Small Hall,  
MRS. ETHEL SMITH, Clairvoyance.  
THURSDAY, at 8, in Small Hall,  
OPEN CIRCLE.

**SOCIETY ADVERTISEMENTS.**

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, MAR. 16TH, at 11 and 6-30,  
MISS L. GEORGE,  
Address and Clairvoyance.  
At 3, LYCEUM.  
WEDNESDAY, at 7-30, MRS. NUTLAND,  
Address and Clairvoyance.  
FRIDAY, at 8, MEMBERS' CIRCLE and  
HEALING.  
SUNDAY, MAR. 23RD, MR. NICKELS, of  
Luton.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM  
(opposite Prince of Wales Playhouse).

SUNDAY, MAR. 16TH, at 11-15, CIRCLE.  
At 2-45, LYCEUM.  
At 6-30, MR. EDMUND SPENCER,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN, MISS L.  
GEORGE, Address and Clairvoyance.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY CLASS.  
WEDNESDAY, at 8, MISS L. GEORGE,  
Address and Clairvoyance.  
FRIDAY, at 8, MEMBERS' DEVELOPING  
CIRCLE.

**London District Council of the S.N.U.  
Discussion Group.**  
Meetings held at MINERVA ROOMS, 144,  
HIGH HOLBORN, W.C., at 8.

MONDAY, MAR. 17TH, FINAL BOOK  
DISCUSSION. "Spirit Teachings," read  
by MR. M. BARBANELL (Dipl. S.N.U.).  
Discussion invited. Everybody welcome.

**Little Ilford Christian Spiritualist  
Church,**  
THIRD AVENUE, MANOR PARK, E.

SUNDAY, MAR. 16TH, at 7,  
MR. G. PRIOR, Address.  
MISS BARBER, Clairvoyance.  
MONDAY, at 3, MRS. H. V. PRIOR.  
At 8, SOCIAL for MEMBERS and  
FRIENDS. All are welcome.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, MRS. MELLOY.  
THURSDAY, at 8, WHIST SOCIAL, 6d.  
SATURDAY, at 7-30, DANCE. 1s.  
SUNDAY, MAR. 23RD, MR. & MRS. BAIN

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONE ROAD.

SUNDAY, MAR. 16TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, MRS. SARFAS.  
THURSDAY, at 3, MRS. TRAINER.  
At 8, MRS. STOCKWELL.  
SUNDAY, MAR. 23RD, MRS. PRIOR.

**New Southgate National Spiritualist  
Church,**  
ADULT SCHOOL HALL, PALMER'S ROAD.

SUNDAY, MAR. 16TH, at 7,  
MRS. REDFERN.  
SUNDAY, MAR. 23RD, MR. HACKETT.

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SUNDAY, MAR. 16TH, at 11-30, CIRCLE.  
At 7, MRS. ETHEL PUSTERLA,  
Address and Clairvoyance.

THURSDAY, at 8-15, MRS. PODMORE,  
Address and Clairvoyance.  
SATURDAY, MAR. 22ND, at 7-30,  
LYCEUM SOCIAL EVENING.  
SUNDAY, MAR. 23RD, MRS. M.CROWDER  
HEALING CIRCLE, TUESDAYS at 8-15.  
LYCEUM every SUNDAY at 3.

**How to Train the Memory.** By H.  
ERNEST HUNT. 1/1½, post free.

**SOCIETY ADVERTISEMENTS.**

**Shepherd's Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAR. 16TH, at 11,  
OPEN CIRCLE. At 6-30,  
MR. HITCHCOCK, Address.  
THURSDAY, at 8, OPEN CIRCLE.

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane going from Maryland  
Point Station).

SUNDAY, MAR. 16TH, at 11,  
MR. MARTIN.  
At 3, LYCEUM.  
At 6-30, MR. W. D. WILDE.

TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 3, LADIES' MEETING,  
MRS. MAY.  
THURSDAY, at 8, PUBLIC CIRCLE.  
MRS. PRINCE.  
SUNDAY, MAR. 23RD, MR. A. WELLS.

**Streatham Spiritual Brotherhood,**  
10, MITCHAM LANE, adjoining Fire Stn.

SUNDAY, MAR. 16TH, at 6-30,  
MR. A. HOUGH,  
Address and Clairvoyance.  
THURSDAY, at 3, LADIES' MEETING.  
MRS. F. BETTS, also at 8, Address and  
Clairvoyance.

**Surbiton Christian Spiritualist Church,**  
MAPLE ROAD, SURBITON.

SUNDAY, MAR. 16TH, at 11-15, LYCEUM  
At 3 and 6-30, MRS. HINES,  
Address and Clairvoyance.  
WEDNESDAY, at 3, PSYCHOMETRY.  
At 7-30, MRS. THORNDICK,  
Address and Clairvoyance.

**Streatham Christian Spiritualist Church**  
TUDOR HALL, PINFOLD ROAD  
(Adjoining Streatham Library).

SUNDAY, MAR. 16TH, at 11, SERVICE  
and CIRCLE. At 3, FREE HEALING.  
At 6-30, MR. POLLARD.  
WEDNESDAY, at 3, MR. SPENCER.  
At 8, MRS. EDEY.  
SUNDAY, MAR. 23RD, MRS. BEAUMONT-  
SIGALL.

**Tottenham Spiritualist Church,**  
WARMINGTON HOUSE, 744, HIGH RD.

SUNDAY, MAR. 16TH, at 3, LYCEUM.  
At 7, MRS. MARSON.  
SUNDAY, MAR. 23RD, MRS. CALWAY.

**Wembley Spiritualist Society,**  
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, MAR. 16TH, at 6-30,  
MR. H. BODDINGTON, Address.  
SUNDAY, MAR. 23RD, MR. W. H. FORD,  
Address. MRS. FORD, Clairvoyance.

**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, MAR. 16TH, at 11,  
MR. PERCY O. SCHOLEY.  
At 6-30, ADMIRAL ARMSTRONG.  
WEDNESDAY, at 8, MRS. F. LEVITT,  
Address and Clairvoyance.

SUNDAY, at 7 p.m.,  
LECTURE AND CLAIRVOYANCE  
given by  
STEPHEN FOSTER,  
At 85, LANCASTER GATE, LONDON, W.2  
Phone: Paddington 2312.  
All Welcome.

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## SOCIETY ADVERTISEMENTS.

**CHRISTIAN SPIRITUALISTS' CONGREGATION**  
 35, CRESSWELL ROAD, TWICKENHAM, MIDDLESEX.  
 HEALING & DEVELOPING CLASSES  
 SATURDAYS - PUBLIC CIRCLES AT 7.45 P.M.  
 PUBLIC MEETINGS WITH AFTER CIRCLES  
 NEXT SUNDAY AT 7 P.M. | NEXT WED' DAY AT 7.30 P.M.  
 \* Mrs. E. BOLAM. \* Mrs. M. STEBBING. \*  
 \* Write for Free Syllabus. \*

**West Ealing Spiritualist Church,**  
 HESSEL ROAD.

SUNDAY, MAR. 16TH, at 6-45,  
 Mr. APPLEBY,  
 Address and Clairvoyance.  
 WEDNESDAY, at 7-45, Mr. WHITE,  
 Address.  
 Mrs. TREADGOLD, Clairvoyance.

**Wood Green Christian Spiritualist Church,**  
 BRADLEY HALL, BRADLEY ROAD,  
 STATION ROAD.

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